scope of the reason's discovery. Shankara, standing between the world and the eternal Reality, saw that the mystery of the world must be ultimately supra-rational, not conceivable or expressible by our reason, *anirwcanlya;* but he maintained the world as seen by the reason and sense as valid and had therefore to posit an unreal reality, because he did not take one step still farther. For to know the real truth of the world, its reality, it must be seen from the suprarational awareness, from the view •of the Superconscience that maintains and surpasses and by surpassing knows it in its truth, and no longer from the view of the consciousness that is maintained by it and surpassed by it and therefore does not know it or knows it only by its appearance. It cannot be that to that self-creative supreme con-sciousness the world is an incomprehensible mystery •or that it is to it an illusion that is yet not altogether an illusion, a reality that is yet unreal. The mystery of the universe must have a divine sense to the Divine; it must have a significance or a truth of cosmic being that is luminous to the Reality that upholds it with its transcending and yet immanent superconscience.

If the Reality alone exists and all is the
Reality, the world also cannot be excluded from that
Reality; the universe is real. If it does not reveal
to us in its forms and powers the Reality that it is,
if it seems only a persistent and yet changing move-
ment in Space and Time, this must be not because
it is unreal or because it is not at all That, but